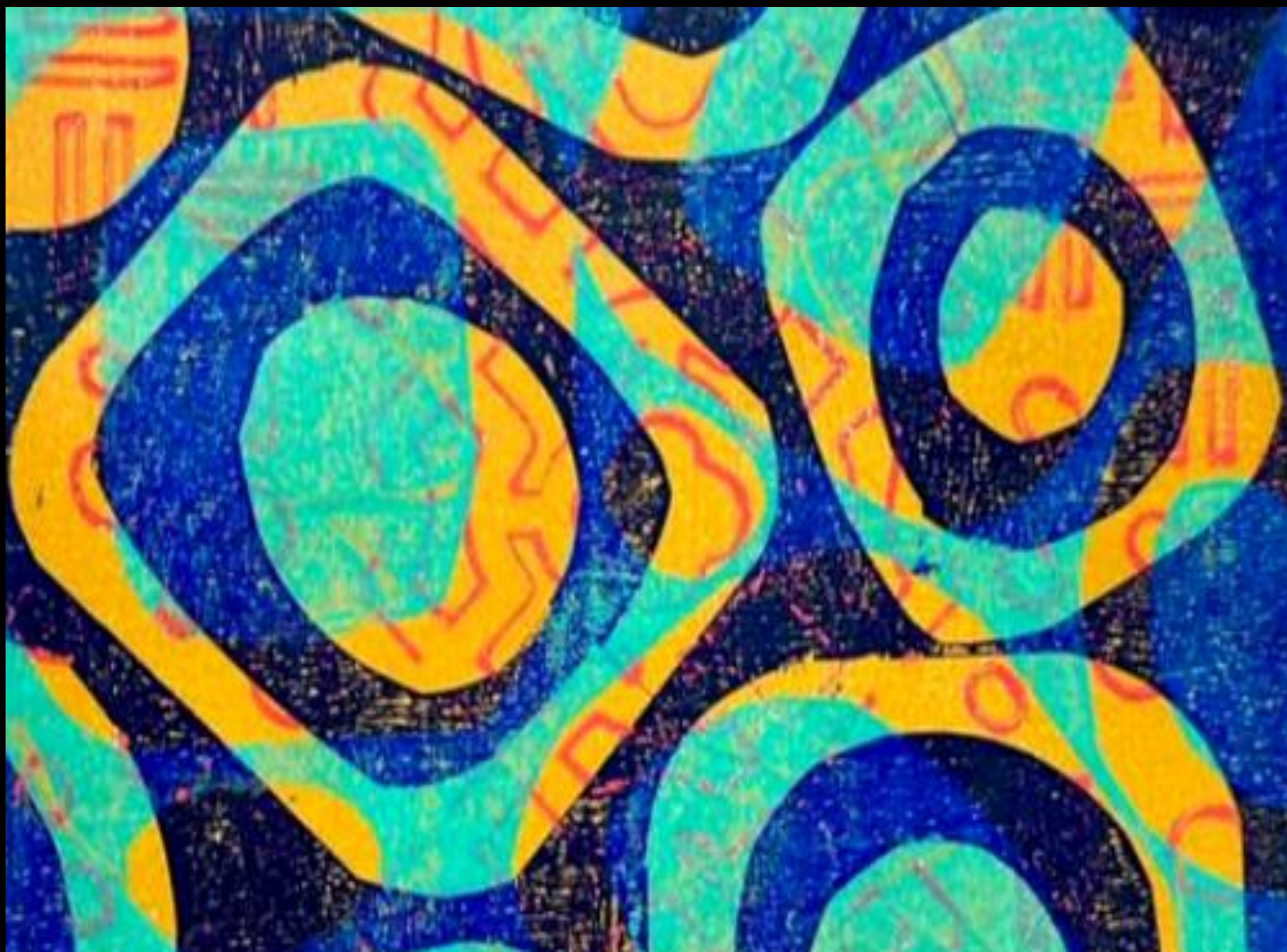
August 25

The Rest of Esther 13:17

A Prayer for Mercy



Hear my prayer, and be merciful unto thine inheritance: turn our sorrow into joy, that we may live, O Lord, and praise thy Name: and destroy not the mouths of them that praise thee, O Lord.

It’s a godly prayer. They are words any Believer may sincerely communicate to the most High when experiencing anxieties: Hear my prayer. We are Your own people, Your inheritance, and we ask for mercy. Please turn our sorrow into joy. We are asking that

You preserve our lives. We want to be able to continue praising Your name. Please, Lord, don't allow those who praise You to be destroyed.

August 26

Matthew 7:20

Fruit Proofs

Wherefore by their fruits ye shall know them.

It’s like saying,
“What you see is what you get”. But fruits, unlike superficial presentations such as make-up, fancy clothing, and expensive gadgets,
are not external fakes.

Fruits go deeper and they reveal what is deeper.

People are known by their fruits. The proof is in the fruits.

August 27

Luke 13:24

Restricted Entry?

Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.

How would one
“strive to enter”
at the strait
gate? Why would
one need to strive
(struggle,
go all-out, make
every effort) since
salvation
is a matter of
faith?

Someone asked Jesus

if only few would be saved. Today's verse was part of Jesus' answer. He then continued with a parable:
After the master of the house has gotten up and shut the door, and while you're standing outside of it knocking and requesting the door

be opened, the master will say something.

He'll say to you: I don't know who you are. In response, you'll say, but You *do* know us because we have eaten and drank with You and You've taught us. Nevertheless, the master will say, I'm

telling you that I do not know you so get away from me, you iniquity workers.
It appears that Jesus was talking to Jews who apparently felt that WHO they were and WHAT they had done, automatically entitled them to being “in”—on the inside; saved.

However, Jesus was conveying a message that would transcend them and their time, and to us and ours—and beyond. It was an important principle. He gave an example of how the “iniquity” of self-delusion could cause permanent loss.

Jesus was saying that just because you're *hanging around me*, so to speak, or are in my presence, or are of a certain lineage, doesn't make you "in". He continued by saying that those from east, west, north, and south— those who were never *physically* close to

him, would enter but, though some may have benefit of lineage or location, those who were iniquity workers, would be “thrust out”.

So then, a way to understand the ‘striving to enter in’ is the struggle to overcome the self-deception from any

way of thinking one is pre-set or privileged based on surface means. Such ways include being an Israelite or particular shades of skin, or attending religious services, or paying so-called “tithes”, belonging to a certain family or social organization, having

long/short hair, wearing long sleeves, speaking in tongues, being a “good person”, patriotism, etc).

The point is to not become deceived by self-reliance with regard to salvation. Examine the reasons you believe you are heaven-bound. Dare

to do something really serious. **Ask God** to **search your heart** (1 Chron. 8:9; Psalms 44:21; 139:23-24; Jeremiah 17:10; Romans. 8:27).

Be honest.
Don't stay in
a condition in
which you will end
up seeing, "Restricted

Entry” and hearing, “Leave”.
Don’t proudly lie to yourself while living in rebellion.

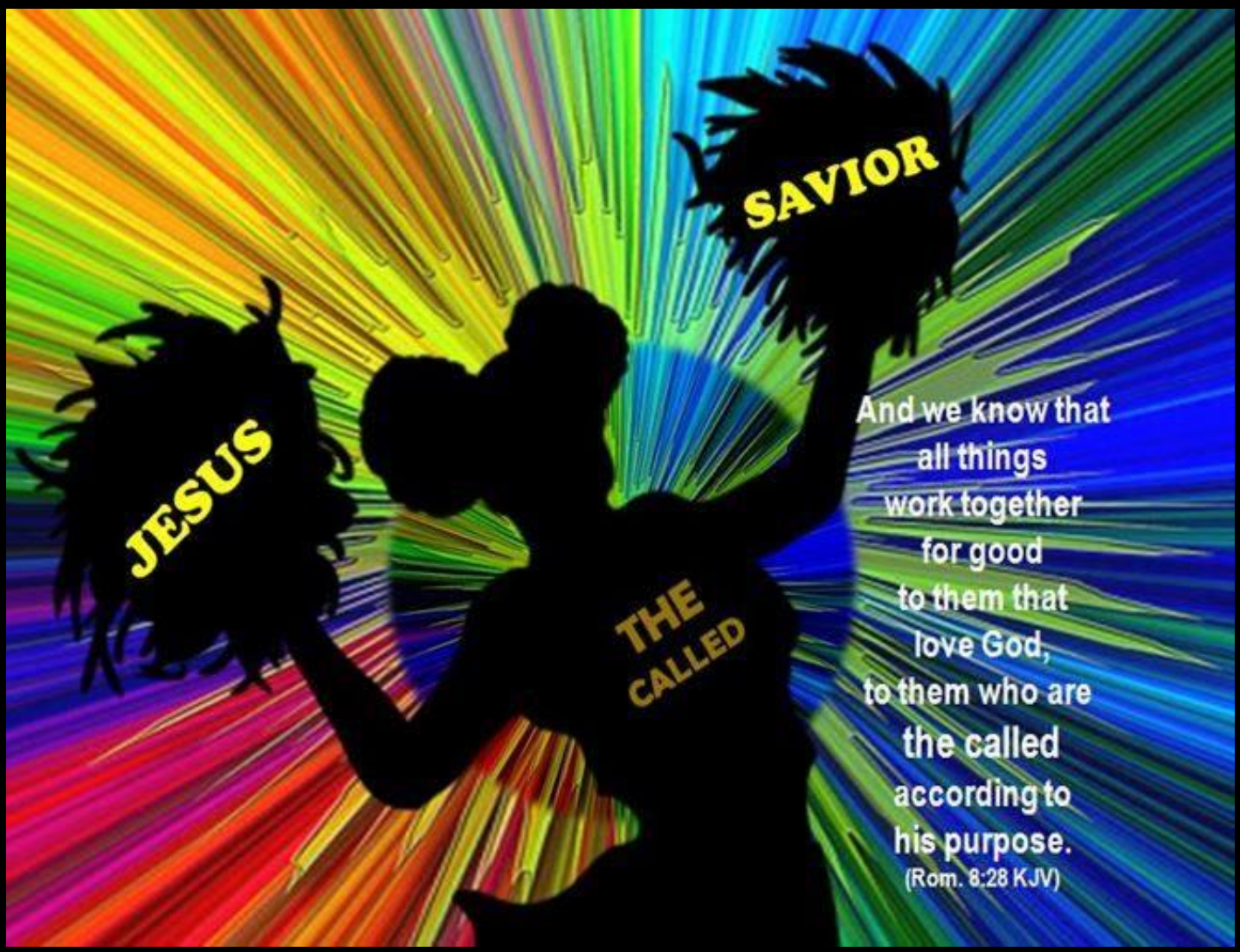
August 28

Romans 8:28

Called? No, THE Called!

And we know that
all things work
together for good
to them that love
God, to them who
are the called
according
to his purpose.

True Followers of Messiah are not just “called” (because many are called but few are chosen *Matthew 20:22*).



They are THE Called.

When reading or reciting Romans 8:28, too many completely skip the article “the” and it is a disservice to the verse. Doing so weakens its meaning. “The called” is very important exactly as written because it

denotes a title, a position, and a responsibility. As a reborn, sanctified child of God, you are THE CALLED. You are in a particular and peculiar class. True Believers are not of the many, but are of the few. Yes, you have been called and also chosen, but Romans

8:28 specifically says you are "*the* called" as in elite—separated for a unique purpose.

1 Peter 2:9 But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:

Romans 1:6 Among whom are ye also the called of Jesus Christ:

It's similar to a few members of a military being charged with a special mission; an extraordinary unit designated to do something different from others. So what is one purpose of those

who are of
The Called?

1 Peter 2;9 says you are to show the praises of the One who has called you into light.

You are the crème de la crème of the cheerleading squad for Jesus. You were chosen to be a part

of that honored few to uniquely honor the One.

Further, though it may not always seem that everything is working together for good, as being one of those who love God and are “The Called according to his purpose”, all things, in fact, do work together

for good.

Be aware, however, that the exclusive praise spoken of, that ‘The Called’ kind of praise, may not always be a cheery, smiling-faced, bubbly expression. Sometimes the praises of God that these exclusive members show forth

are in the form of faithful endurance during extremely challenging situations. ‘The Called’ praises may occur in the midst of what appears to be losses. The sometimes stern-faced praise is still valid praise as the Believer submits every difficulty to the same One who has brought

him or her out of
darkness and into
God's marvelous light.

August 29

Zechariah 1:3

You Turn. I Turn.

Says the LORD

Therefore say thou unto them, Thus saith the LORD of hosts; Turn ye unto me, saith the LORD of hosts, and I will turn unto you, saith the LORD of hosts.

This passage makes it so clear who is speaking.

Three times it says it is the LORD who is willing to hear and receive those who take the steps toward Him.

The LORD is saying, “if you turn to me, I will turn to you”.

August 30

Ecclesiasticus 1:23,24

Patience Produces Profit

23 A patient man will
bear for a time, and
afterward joy shall
spring up unto him.
24 He will hide his
words for a time,
and the lips of many
shall declare his
wisdom.

This passage expresses two benefits of patience: 1) after some time, patience will produce joy and 2) when words are intentionally restrained, others will think it is because that person possesses wisdom.

That's it. When you exercise patience, you profit.

August 31

2 Esdras 9:23-29 (1611 KJV)

Where No Man Has Gone Before

23 Nevertheless, if thou wilt cease yet seven days more, (but thou shalt not fast in them,
24 But go into a field of flowers, where no house is builded, and eat only the flowers of the field; taste no flesh, drink no wine, but eat flowers only;)
25 And pray unto the Highest continually, then will I come and talk with thee.
26 So I went my way into the field which is called Ardath,

like as he commanded me; and there I sat among the flowers, and did eat of the herbs of the field, and the meat of the same satisfied me.
27 After seven days I sat upon the grass, and my heart was vexed within me, like as before:
28 And I opened my mouth, and began to talk before the most High, and said,
29 O Lord, thou that shewest thyself unto us,

thou wast shewed unto our fathers in the wilderness, in a place where no man treadeth, in a barren place, when they came out of Egypt.

As a little background information, Esdras was seeking depth. He wanted answers and knew it was perfectly acceptable to ask the deep questions to get the deep answers. He also knew who to ask.

Esdras had been having powerful

spiritual experiences as a resultof this godly journey. In this passage, he was told to set aside seven more days beyond the days he had already consecrated. This time, however, there would be no fasting. Instead he was to eat the “flowers” from a

particular type
of field.

He was specifically instructed to go into a field of flowers where no one was there or had ever lived there. He was to eat only the flowers of the field and not to eat “flesh”, such as animals and not

to drink wine.
He was to only eat flowers. Esdras was told to pray nonstop to the Highest and he would later receive a special talk.

Once Esdras completed the guidelines, he sat on the grass and began speaking in the

presence of the most High. It seemed to be a very spiritual type of communication as indicated by what was said.

Esdras addressed Great Spirit *AS* and *WITH* the very situation God had placed Esdras in during the immediate

previous seven days.
He called God,
in essence, the
Revealing Guide who
leads where no one
has gone before.

Esdras addressed God
AS the One who made
and makes himself
known to his people.

Esdras also addressed

God WITH the acknowledgement that God had led him as he had led the Israelites out of Egypt (the Exodus)—into untouched territory.

Esdras was saying: Lord, you are the One who shows yourself to us now

as you showed
yourself to our
ancestors in the
wilderness.
You lead to places
where no one has
ever been.

One interesting
consideration about
the *place* the
Hebrews were led
and the *place* Esdras

was led is found in two Bible translations. While the 1611 says God revealed himself "in a place where no man TREADETH", the Great Bible version uses the word DWELLETH.

On the surface, this difference may seem significant or

even contradictory. However, both word choices can be helpful in providing understanding.

The 1611's "treadeth" means in a place where no one *travels or walks*.
The Great Bible's "dwelleth" means in a place where no

one *lives or resides*.

For both Esdras, while on his spiritual journey, and the Hebrews of the great Exodus, no one was presently in that *place* and no one had ever been in that *place*. In other words, there was no one there at that time to greet

them, guide them, comfort them, or house and feed them. There were no preset walkways or worn paths to help with directions. In the parallel expeditions, Esdras, as well as those of the Exodus, had to completely depend on God.

That's the ultimate message.

In both situations, God revealed something about his character. He showed that he is not so interested in our comforts and quick answers or easy resolutions to issues.

When God guides in extreme cases, such direction may demand 100% reliance on him.

The fact is that the faithful must be willing to operate within the total authority of God. When we want to go spiritually deep, as with Esdras, or

when we want to be
free of enslavement,
even physically,
as with the Israelites,
we may have to let
go of the old, yet
familiar, in
exchange
for the new,
yet altogether
unfamiliar and
enter unchartered
territory.

As we sincerely
seek and follow
the most High,
we, too, may
be led to
untouched grounds—
where no man, no
person, has
gone before.

ONE A DAY
SCRIPTURE
1611KJV
PRAYER